

Annals of the four masters.

THE  
**ANNALS OF IRELAND,**

TRANSLATED FROM

THE ORIGINAL IRISH

OF

**THE FOUR MASTERS.**

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IRISH LANGUAGE, ETC.

WITH

**A N N O T A T I O N S**

BY PHILIP MAC DERMOTT, ESQ., M.D., AND THE TRANSLATOR.

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plements for taking towns, proceeded to Lifford, to take it from the tribe of Hugh O'Gallagher. O'Donnell delivered the hostages he had for a considerable time of the tribe of Hugh Buighe, namely, Cahir, the son of Tuathal, and Torlogh, the son of Felim Fionn, to the English, on their march to the town, to terrify and alarm the people of the fortress; they afterwards attacked the castle, but in the beginning one of the Saxons was slain, and in retaliation for the death of the Saxon, they slew Cahir, the son of Tuathal, in his chains. Hugh, the son of O'Donnell, and the tribe of Hugh O'Gallagher, then gave up the castle for the deliverance of the son of Felim Fionn, and of the other son of Tuathal Balv, who were in chains, and they themselves quit the country after that; O'Donnell, after having given the Saxons their pay, permitted them to return.

O'Donnell marched with a force into the Routes (in the north of the county of Antrim), and took Inis-an-Lochain, on which was a wooden castle, and an impregnable fortress in the possession of Mac Quillan, and after O'Donnell had taken the castle, he gave the castle to O'Kane; on the same expedition O'Donnell took the castle of Baile-an-Lacha (Ballylough, in the parish of Billy), and he found much property, consisting of arms, armour, brass, iron, butter, and provisions, in those castles; O'Donnell also took after that Inis-Locha-Burrann and Inis-Locha-Leithinnsi (Loughlynch, in the parish of Billy), in which he likewise found much property, and after having burned the surrounding country, he victoriously returned home safe.

A war arose between O'Donnell and O'Neill, and O'Donnell placed himself in ambush in the neighbourhood of the old castle; he slew several persons, and took the grandson of Bryan, and some others, prisoners on that occasion.

O'Neill made a prey along the river Finn.

Calvach O'Donnell made a prey in Tyrone.

O'Donnell made another prey in Tyrone.

The sons of Mac Donnell, namely, James and Colla, accompanied by a body of Scots, came by invitation to Mac Quillan, and they and Mac Quillan proceeded to Inis-an-Lochain, and took the town from O'Kane's guards; Bryan, the son of Donogh O'Kane and all that were with him on Inis-an-Lochain, together with all the property, arms, armour, and spoils, were entirely burned by them, and Mac

Quillan committed great destruction on O'Kane at that time.

O'Kane having taken into his pay some galloglasses of the tribe of Roderick Mac Sweeney, and on a certain day that Mac Quillan had crossed the Bann to make some prey, O'Kane pursued him along with the galloglasses and overtook them, and having taken the prey from them he slew and wounded many of his people.

The earl of Ormond having marched into Clanrickard to aid his kinsman, William Burke, the son of Rickard, he was defeated by the sons of Rickard Oge, and a brave baron belonging to his people, namely, Macoda, was slain, together with upwards of forty of the earl's forces, in the gateway of the castle of Athenry, on that occasion.

The castle of Banagher was rebuilt by O'Carroll, i. e. Teige Caoch, in spite of the opposition of the Clan Colman and the O'Maddens, who were then in contention with each other.

Malachy, the son of Breasal O'Madden, one of the two lords who governed Siol Anmcha, and he could not have been more hospitable and generous had he been sole lord, was killed by Malachy Gott O'Madden, in a week after the commencement of the rebuilding of Banagher.

#### A. D. 1545.

Mac Sweeney of the Districts, i. e. Owen, died in Umalia of O'Malley (in Mayo).

Eignaghan O'Donnell was slain by a party of the people of the Calvach O'Donnell.

O'Conor Sligo, i. e. Teige Oge, the son of Teige, the son of Hugh, was slain by a party of the people of Moylurg.

Calvach O'Donnell defeated the sons of O'Donnell More in the battle of Coil-na-gCuirittin, in which Donal Cairbreach O'Donnell was slain.

A part of Christ Church, in Dublin, was thrown down by some accident and a stone coffin discovered, in which was found the body of a bishop, in episcopal dress, with ten gold rings on his fingers, and a golden mass chalice standing by the side of his neck; the body lay in its own form, its size being exactly excavated in the stone; it was raised up perfect and was placed in a standing position supported by the altar, and left there for some time; no part of the body was decayed or the dress faded, which was a great sign of sanctity.

Leinster in the first month of the harvest of this year, requesting Redmond Burke, Anthony O'Moore, and captain Tyrrell, to leave the guarding of Leinster with their other colleagues in war, and themselves to go to make captures, and to bring into their alliance some of the people of the countries who were opposed to them, by persuasion or by force, and he also commanded them to go into Munster, at the request of the sons of Thomas Roe, the son of James, son of John, son of the earl (of Desmond); after these gentlemen we have mentioned read the despatches, they proceeded with all the force and aid they could muster into Ossory, and all the people of that country came to them spontaneously, except Mac Gillpatrick, namely, Fingin (Florence), the son of Bryan, son of Florence; they afterwards proceeded to the northern end of the Slieve Bloom mountains, in order to get the Irish of Ormond and of Westmeath to join them in alliance, namely, O'Mulloy, and Conal, the son of Calir; Mac Coghlan, i. e. John Oge, the son of John, son of Art, son of Cormac, and O'Carroll, namely, Calvach, the son of William Odhar, son of Ferganaim, son of Maolroona; although these chiefs had been for some time acting in behalf of the sovereign, they were better pleased to receive peace from those leaders who were traversing every country, and having made peace with them, they directed their course into the two Ormonds, and it was not peace or friendship they demanded from them, but to plunder them forthwith, on account of their enmity against the earl of Ormond, and they took five castles of the towns of Ormond; of those was Druim Aidhneach (the castle of

Dromineer, in the barony of Lower Ormond, county of Tipperary), on the banks of the Shannon, which Redmond Burke held in his possession for the purpose of maintaining and supporting the war of Clanrickard by it. They remained for two or three weeks encamped in that country, during which time preys were brought to their camp from the eastern side of the river Suir (in Kilkenny), and from Clanwilliam (in Tipperary), and their Irish neighbours were coming to hold conferences with them, and uniting with them in alliance; of those were O'Dwyer of Kilnahanagh (in Tipperary), namely, Dermot, the son of Anthony, son of Philip; the sons of Mac Brien of Cuanach (barony of Coonagh, in Limerick), namely, the sons of Murtoogh, son of Torloagh, son of Murtoogh; the O'Ryan, along with Conon-na-Maing, the son of William Caoch, son of Dermot O'Maoilriain (O'Mulryan, or O'Ryan), and the Siol Briain Oge of Duthche Ara (the Mac I-Briens of Arra, in Tipperary). After these Irish had joined in alliance and friendship with the people of O'Neill, and had united all countries through which they passed in league with them, they prepared to march, with the risings out of those countries, into the territory of the Geraldines, at the instigation of the sons of Thomas Roe (Fitzgerald), the son of the earl (of Desmond). In the first instance they proceeded into the county of Limerick; the president (of Munster), sir Thomas Norris, was at that time in Kilmallock, and understanding that he was not prepared to fight against the Irish parties, he went to Cork to avoid them; they then proceeded across the river Mague, westward into

Rory O'Moore, lord of Leix, of whom an account has been given at p. 497, in the notes, his son Anthony was brought up by his friend Fiacha Mac Hugh O'Byrne, chief of Wicklow, and when of age he assumed the title of lord of Leix, and attempted to recover from the English that principality, which had been possessed by his ancestors; and, as recorded in the Annals in the year 1596, at p. 612, he slew Cosby of Stradbally, in the Queen's county, one of the chief English possessors who was located on the lands of his ancestors. This chief is erroneously called by Mac Geoghegan, Cox, and others, Owney, or Owen Mac Rory O'Moore, his name in Irish being Uaithne, that is Anthony, and not Owen, which in Irish is Bogan. Mac Geoghegan and others state, that, in 1597, Warham St. Leger, then governor of Leinster, marched his forces into Leix, or Queen's county, but being encountered by O'Moore, and his allies the O'Byrnes, O'Tooles, O'Cavenaghs, and O'Connors, they had a severe engagement, in which the English forces were defeated, and 500 of them left dead on the field of battle. In 1598, as above recorded in the Annals, many other engagements took place in Leix, between the O'Moore and the English; and Mac Geoghegan mentions that Bryan Riavach O'Moore, another valiant

chieftain, at the head of his clans, and 1500 allies sent to his assistance by Hugh O'Neill, earl of Tyrone, besieged Portleix, now called Maryborough, in the Queen's county, which was a fortified town, and the English had a strong garrison in the fortress. Thomas Butler, earl of Ormond, dispatched three thousand men against O'Moore, commanded by his nephew, James Butler, but they were defeated in various conflicts; and, according to Mac Geoghegan, 1500 of them, together with their commander, were slain; but the valiant Bryan O'Moore died soon after of his wounds, and Anthony O'Moore succeeded as commander. The auxiliaries sent by O'Neill to O'Moore were commanded by Redmond Burke of Galway, and captain Richard Tyrrell. Port Leix was taken by the Irish, and, as above mentioned in the Annals, the earl of Ormond's forces were defeated with great slaughter, and he himself was wounded; O'Moore and his allies obtained a great number of horses, with arms, armour, and provisions, on that occasion. A further account of the exploits of Anthony O'Moore is given in the Annals, at the year 1599, in which he gained a great victory over the English, under the earl of Essex, in Leix, at a place called the Pass of Planes.

the Connelloes (in Limerick), to the borders of Slieve Luachra (Slieve Logher, in the barony of

Trughenackmy, county of Kerry), and of Glen Corbraighe (Glyn in Limerick). James, the son of

**XIII. Ancient History of Fermanagh.**—The following account of the Maguires, and other chiefs and clans of Fermanagh, is now, for the first time, translated from the Irish original, a valuable MS. in the possession of Mr. Geraghty, the publisher of these Annals; and which is considered to have been compiled towards the middle of the 18th century, about A. D. 1740, from the old books of the O'Clerys of Donegal, by James Maguire, a learned writer, a native of Fermanagh. The tract chiefly refers to Fermanagh, with a short account of the Mac Mahons of Monaghan, and contains much interesting information connected with the ancient ecclesiastical history of Fermanagh, and some account of Lough Derg, and of St. Patrick; of the old traditions, manners, and customs of the people, the laws of Tanistry and Brehonism, of the ancient tenures and the rents and tributes of the chiefs of the Maguires, lords of Fermanagh; of the various tribes and clans who possessed the country; of the Terrors, or church lands, &c.; and gives a picture of the manners and customs of the people of Fermanagh, at a remote period, namely, in the 14th century, or about 470 years from the present time. Donn More Maguire, lord of Fermanagh, mentioned in this tract, was probably the same chief recorded in the 14th century, at A. D. 1371, in these Annals. An account of Fermanagh, in ancient times, and of the Maguires, Mac Mahons, and other head chiefs of the O'riellians, or race of Clan Colla, in Ulster, and of their various tribes and clans, has been already given at pp. 2, 78, 417, 602 to 609, in the notes on O'riell, Fermanagh, and Monaghan. The passages included in parenthesis, in the following translation, are not in the original, but are additions necessary to elucidate the text; the tract commences as follows:

From Manus and Giollaísa, the sons of Donn More, son of Rannall Mac Uidhir, the Maguires of Fermanagh have derived the name; he was the son of Searraídh, son of O'riellia, son of Uidair, son of Searraídh, son of O'riellia, son of Uidhir (from this Uidhir they took the tribe name of Mac Uidhir, or Mac Guire), son of Ceannach, son of Lughan, son of Iorgullach; and Nadhaile, who consecrated Cill Nadhaile, was the person who baptised Lughan, the son of Iorgallach, son of Eiríach, son of Cormac, son of Fergus, son of Aodh, son of Cormac, son of Cuíbre-Daimhairgid. (Saint Naal, or Natalis, above mentioned, was a native of Fermanagh, and accounts of him are given by Colgan and Lanigan; he was abbot of Devenish, in the 6th century, and founded the church of Kilmalee, now Kinawley, a parish in the diocese of Kilmore, partly in Cavan and partly in Fermanagh.) It was in the time of that Cormac, that he himself, and his brother Nadsluagh, divided the territory of O'riall between them, viz., from Monaghlaish, in which bishop Eogan was in the habit of bathing, contiguous to Cluain-eois (Clones, in Monaghan) to Leac-na-Nam, on the north (now Lack, a town in the north-east of Fermanagh), and from Cara-Leadna to the gate of Ath-Seanaigh (Ballyshannon, in Donegal), on the western side of the river Erne. Other and more ancient authorities state that this division comprised from Inis-Saimor to Drobbais (from Ballyshannon to Bundrowie, in Leitrim), westward, and across from Sgeitheog-an-Phreuchain (the crow's bush, now probably Skeog, in Fermanagh), to Beul-Atha-na-Meirdreach, westward, and as far as Lios-na-d-Torc (signifying the fort of the swine, probably Lisnadore, in Fermanagh), at which those two brothers, namely, Cormac and Nadsluagh, had many feasts, so that it was from the great number of swine slaughtered there this place derived its name; and from that same Lios to Braghaid-na-Caoile (probably Glenkeel, in Fermanagh). If you wish to be informed why it was called Braghaid-na-Caoile, it is as follows: An extraordinary monstrous serpent, called the Caol (Caol signifies long or slender, and might be applied to an animal like a serpent), was in the habit of passing its time in the following manner: It came to Fionnloach every morning, where it remained during the day, till the beginning of night, and then proceeded to Gleann-na-Caoile (Glenkeel, near Lough Erne, on the western side, towards Leitrim), and it is stated that it consumed a great deal of the produce of that locality for a long period, until the religious champion of God, St. Patrick, came to Ireland, and

having received intelligence of this monster, he went in the most direct way to Fionnloach, where the serpent was at the time on the island in the lake; and it immediately took to the water, with its devouring mouth opened, and set the lake into a commotion of boisterous waves; after which it gave its body a very strong bend, and rose into the clouds of the air and the shades of the firmament, so that no one knew where it had gone for a long time, until at length they perceived it in the shape of a hideous monster, directing its course towards the lake, and it dashed itself into its deep waters, in the presence of all the beholders, so that the bottom of the lake was raised to its surface; and the monster continued sweeping through the lake, and finally directed its course to the shore, near which it opened its capacious mouth, and cast forth its internal poisonous matter, resembling a shower of hailstones, over the lake, but chiefly in the direction where the saint and his clergy stood, so that the clergy became greatly terrified at the monstrous serpent. St. Patrick, perceiving this, circumscribed the ground with the sign of the cross, about himself and the clergy, and invoked the Almighty God to defend them against the poison of the serpent. The monster having then advanced to the land, with its jaws expanded, intent on devouring the clergy, the saint and his clergy went on their knees, and prayed fervently that the poison of the serpent might pass them for that time; and St. Patrick having cast his crozier at the serpent, which struck and pierced its breast, and through the miracles of God and St. Patrick, the serpent turned its back to them, and proceeded through the lake in their presence, while, at the same time, its blood flowed so profusely that it turned all the water of the lake red, from one side to the other, and it resembled any other blood. After that St. Patrick said that Fionnloach would be called Loch-Dearg, from thenceforth to the day of judgment; and the name of God and of St. Patrick was magnified through that miracle. (Fionnloach signifies the white or fair lake, and was the ancient name of the celebrated Lough Derg, on the borders of Donegal and Fermanagh; but, from this monstrous serpent being killed there, according to the above account, it got the name Lough Derg, which signifies the red lake). Thus had Fermanagh and the country of Monaghan been divided between those two princes presumptive, namely, Cormac, from whom are descended the Eol Uidhir (the tribe of the Maguires), and Nadsluagh, from whom descended the Mahonians (Mac Mahons of Monaghan), and the other tribes which sprung from them respectively. This division has ever since been continued, down to the time of Manus Maguire, so that it has not been recorded that any prince has been nominated over O'riall since the time of Manus, but a Maguire ruling over Fermanagh, and a Mac Mahon over O'riall (i. e. Monaghan), which was a rare circumstance in Ireland at that time; for it was customary to call every man over a territory or district of land, or a chief of a country in Ireland, a prince; and the lawful heirs were elected by upright men among the laity and clergy in every province and in every country of Ireland, and such had been the form of nominating a head chief for ages, till the time in which those two sons of Donn More, the son of Rannall, whom we have above mentioned, namely, Manus and Giolla Íosa, governed conjointly over this country of Fermanagh. From this Giollaísa descended all the princes of Fermanagh, and from Manus sprung the Clan Manus of Seanaidh (Mac Manus of Fermanagh) in every place they dwell. As it is my object to give an account of the heirs, and of the distinct history of those princely chiefs, in regular succession from their ancestors, I shall not touch on the general history of the clans of Colla, or of any of the other large possessions which they had in any other country, which they had gained by conquest in Ireland, in the time of the high kings, but shall merely confine myself to that small portion of it relating to Fermanagh and the county of Monaghan; an enumeration of the terms of the country; of the chiefs of districts, from the time of Nadsluagh till the present time of the sons of Donn; of the life and death of Manus, son of Donn More; and of the rule and government of Giolla Íosa, during the lifetime and after the death of his brother, namely, the same Manus. The following were the chiefs of dis-



of Wilfred, and king Oswy, who presided at the conference, gave judgment in their favour; whereupon Colman, taking with him all those who refused to acknowledge the justice of the king's decision, returned to Ireland. He founded there a monastery on a small island on the coast of Connaught, called Inisboufinde, or the Island of the White Heifer, in which he placed the monks of both nations, Irish and Saxons, who had accompanied him. The history of this foundation, as given by the Anglo-Saxon historian, affords us a curious picture of Irish character, in which twelve centuries seem to have produced but little change. The monks of this early period supported themselves more or less by their own labours, for the age of rich endowments had not yet arrived. In the summer season, when the harvest was to be brought in, the Irish monks of Inisboufinde, left their monastery, and wandered about idly through places with which they were acquainted, returning at the approach of winter to share in the provisions laid up by the industry of their Saxon companions. The latter complained, and dissensions arose between them, which Colman found it necessary to put an end to by separating them. He travelled about far and near to find a place convenient for building another monastery, and at length meeting with a spot which pleased him, and which was named by the Irish Mageo (Mayo), he bought a piece of land of the chief to whom the district belonged, and built under his patronage a religious house, in which he placed his English monks, leaving the Irish at Inisboufinde.\*

The ecclesiastical disputes between the two churches appear to have created no enmity between the two islands, which continued in peaceful intercourse until the year 684, when, for some reason or another at which we can only guess, Egfrid, king of Northumbria, sending an army into Ireland under one of his earls named Beret, who "miserably wasted that harmless people,

which had always been most friendly to the English," sparing, we are told, neither churches nor monasteries in their cruel devastations. The Irish are represented on this occasion as offering a feeble resistance to the hostile invasion. The year following Egfrid was defeated and slain in an invasion of Scotland, and Bede repeats the opinion of the Anglo-Saxons that this disaster was a judgment of heaven, to punish him for disregarding the admonitions of bishop Egbert, who would have restrained him from attacking the innocent Irish, "who had done him no harm."\* It was Adamnan, abbot of Iona, the reputed author of the *Life of Columba*, who, in the earlier part of the eighth century, first laid the solid foundations of the conversion of the northern Irish church to the Roman doctrines on the points so long controverted.

Bede, who wrote at this period, gives the following as the statement current among his contemporaries, relating to the peopling of the British Isles. At first the larger of the two British Isles, known formerly by the name of Albion, had no other inhabitants but the Britons, from whom it derived its name, and who coming over into Britain, as is reported, from America, possessed themselves of its southern provinces. After this it happened that the nation of the Picts, "from Scythia, as is reported," putting to sea in a few long ships, were driven by the winds beyond the shores of Britain, and arrived on the northern coasts of Ireland, where, finding the nation of the Scots, they begged to be allowed to settle among them, but could not succeed in obtaining their request, for the Scots said that the island could not contain them both; but they added, "We know there is another island not far from ours, to the eastward, which we often see at a distance when the days are clear. If you will go thither, you may easily obtain lands to settle in; or, if the natives should oppose you, you shall have our assistance to enable you to gain them by force." The Picts, accordingly, sailed over to Britain, to settle in the northern parts, as the Britons were possessed of the southern portion of the island. The Picts having no wives, asked them of the Scots, who gave them on condition that it should be established as a law in the new settlement, that when any difficulty should arise relating to the succession to the throne, the king should be chosen from the female line,

\* Bede, Hist. Eccl. iv. 4. Bede adds, "This monastery is to this day possessed by English inhabitants; being the same that, grown up from a small beginning to be very large, is generally called Mageo; and as all things have been long since brought under a better method. (the Irish had then accepted the Roman computation of Easter) it contains an exemplary society of monks, who are gathered there from the province of the English, and live by the labour of their hands, after the example of the venerable fathers, under a rule and a canonical abbot, in much continency and singleness of life."

\* Bede, Hist. Eccl. iv. 26.